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concise expression, and the small space at his disposal has not served as an excuse for omitting the discussion of any topic of current interest. The novice for whom it is intended will find the commentary of value, and the advanced student will observe that no problem is left untouched.

The editor's viewpoint is well known, and in this volume he presents conclusions rather than a review of discussions. With reference to the Synoptic Problem, he notes Mr. Streeter's claim to have established "beyond reasonable doubt that Mark was familiar with Q," and Dr. Sanday's opinion that his arguments "seem to compel assent," and adds, "It may be doubted whether there is any clear instance in which it is necessary to assume that Mark derived his material from Q. Q is certainly earlier than any date which can reasonably be given to Mark, and therefore the hypothesis that he has seen it is reasonable. . . . Peter's teaching may have contained nearly all the Sayings of Christ which are reported by Mark." On another page he argues from the fact that "Mark probably knew the contents of Q," and concludes that he wrote "to supplement Q" or that "he generally omitted what he knew was in Q because space was precious."

He notes the recent discussions favoring an earlier dating of the Synoptic Gospels, but decides for about 67 A.D. for Mark, basing that opinion upon Mark 13:14. He throws out the interesting but doubtful suggestion that the abrupt conclusion at 16:8 may be due to his being obliged to fly from Rome, leaving his MS unfinished.

Vivid touches and suggestions abound. Mark the "Stump-fingered" (Hippolytus) is no mere rehearser of what Peter used to say. He "had had years of experience with Saul of Tarsus, with Barnabas, and with Peter, in preaching the gospel, and he knew well incidents and sayings which again and again went home to the hearts of men. Of these he has put together enough to give, by means of a series of anecdotes, a movingly vivid picture of what the Messiah was to those who knew him." The maps are excellent.

The Christian Faith. By Theodore Haering. Translated by John Dickie and George Ferris. New York: Hodder & Stoughton, 1913. 2 vols. Pp. xi+952. \$6.00 net, the set.

The publication in two volumes of an English translation of Haering's great work, *Christliche Glaube*, is of significance to all students of modern theology. Haering is not to be classed with reactionaries, nor yet is he to be classed with those who build up a theology from a general study of religion and a particular study of the Christian religion. He is under the influence of the Lutheran dogmatics, and at times

his constructive thought seems to be developed into almost an apologetic for orthodoxy. At other times he thinks more creatively. To him all religion must be based upon revelation, but he never insists that all historical elements of the Bible are to be regarded as constituting revelation. He emphasizes Christian faith as developing an attitude of mind absolutely essential for the understanding of inherited Christianity.

The work is already well known to professional students of theology, but will undoubtedly serve a good purpose as a mediating work for those who are not quite ready for a thoroughgoing change of method, and yet are unwilling to stand unchangeably in the field of dogma. The translation seems to be well done, although the rather vague expressions of the German maintain some of their rather drifting qualities. The main difficulty with Haering is a lack of a sharply defined method, and a focusing of attention upon the problems which are already set by the relation of the modern world-view with an inherited religious belief. But his virtues include a temperate discussion of mooted questions, and a willingness to see the truth in views which as a whole he rejects.

Religious Education in the Family. By Henry F. Cope. Chicago: University of Chicago Press, 1915. Pp. xii+298. \$1.25.

This is a series of 24 studies, designed for the aid of parents or for the use of classes, covering the functions of the family in educating its members for religious efficiency. The lessons begin with four general discussions of family life. Then follows an excellent treatment of "The Meaning of Religious Education in the Family." The remaining studies are more concrete, including, among other subjects, the direction of children's activities, stories, and reading, the Bible and Sunday in the home, the relation of the family to the school and church, and four sane, suggestive chapters on "Dealing with Moral Crises." A most useful appendix gives clear and workable suggestions regarding the formation of classes for the use of the book. Each study contains from 8 to 10 pages of material, attractively provided with titles and section numbers. Then follow references to recent books for further study. Finally topics for discussion are provided. This is an attractive arrangement which encourages study.

The material provided for study is generally clear and interesting. Occasionally one feels that Dr. Cope is giving an address to a group thoroughly familiar with the vocabulary of modern pedagogy and psychology rather than writing for a class of parents for whom the book is designed. For example, the middle paragraph on p. 3 tastes of the lecture-room; it contains 136 words in 12 sentences, whose snappy, stac-

cato style is designed to drive home a truth to the minds of auditors, but which is poorly adapted for study material. The first sentence in the text has a word which makes an untrained reader pause: "The ills of the modern home are symptomatic." An untrained member of the class will be obliged to think carefully over this: "Ideals are precipitated in expressive acts" (p. 128). He will also need help with "polarization of population" (p. 17), "saved from centrifugation" (p. 34), "this imperative and motivation of religion" (p. 71), "habituation to service" (p. 76). Topic 6 in chap. i would come better in chap. ii, following the discussion of pp. 20, 21. Dr. Cope is at his best in handling the practical situations under moral crises. His counsels are wholesome and practical. We are inclined to like the God to whom the Montana boy prayed, "O God, I thank you for helping me to lick Billy Johnson!" But we wish it were possible to know what Billy thought of the God who let him be thrashed—or are the vanquished supposed to have any theology? The publishers have made a most attractive volume for home and class use, and the editors of the series have made a real contribution to the materials for religious education.

The Freudian Wish and Its Place in Ethics. By Edwin B. Holt. New York: Henry Holt, 1915. Pp. vii+212. \$1.25 net.

This is an exceedingly interesting little book, although the last chapter which deals with the problem of knowledge is not as easy reading as the rest of the volume. Professor Freud's theories, the author claims, have never been given serious attention by students of ethics, and he proposes to fill this gap. It is hardly likely that the little book will accomplish that, for it is too sketchy in treatment, and reduces to footnotes some very important questions which may be suggested by the expressions in the text. Further than that, Professor Holt hardly sufficiently recognizes the social element in morality. His illustrations, which develop his particular theory of discrimination between impulses and the utilization of each, bring him to a position which is the most important one in ethics, namely, What is the basis of discrimination? How and why should two sets of impulses be so combined as to produce healthy action? And if one passes over from small actions, like eating mushrooms, to more complicated matters, like, let us say, the closing of the saloons or woman's suffrage, where do impulses in the Freudian sense count for much?

The fact seems to be that impulse theories do very well in the lower stage of genetic psychical action, but become decreasingly explanations of moral action in thoroughly social situations. The difficulty with most theories which tend toward a mechanistic view of morals is that they eliminate from the field of moral action some of the most vital elements in a complicated social order.

Foundations of Christian Belief. Studies in the Philosophy of Religion. By Francis L. Strickland. New York: Abingdon Press, 1915. Pp. 319. \$1.50.

The Abingdon Press—which is another name for the Methodist Book Concern—is to be congratulated upon the books which it is putting forth. No other denominational publishing house anywhere nearly approaches the service that the Abingdon Press is now rendering the English-speaking world. The volumes it is issuing are far enough from being radical, but they all leave the reader a little farther advanced toward a sane, spiritual, and widely horizoned Christian faith.

This is particularly true of the volume by Professor Strickland. The author knows the problems set Christianity by modern thought, and does not hesitate to face the most essential of these. The volume is, in a most successful way, a popularizing of a defensive philosophy of the Christian religion. It is the sort of book that we have been looking for to put into the hands of college students who are troubled by such fundamental matters as immortality, Jesus Christ, and the importance of the Bible. Dr. Strickland does not attempt to settle all the questions which a technical theologian would raise. Some difficulties he does not mention. But his book will help its readers to outgrow the point of view from which most religious difficulties spring.

Anything that Professor Harry Ward writes is worthy of careful thought and attention. His little volume on *Social Evangelism* (Missionary Education Movement, 50 cents) takes up matters in a popular but very earnest fashion. To Dr. Ward social service is of less importance than social regeneration. The business of the church he very properly holds as something more than patching up the wounds of humanity. We heartily commend this book not only as one that is full of inspiration and an appeal to conscience, but also as one that will give men a broader view of the meaning of Christianity.